

GOD WILL RAISE UP THE TABERNACLE OF DAVID

TEXT: AMOS 9:11-15

Introduction:

1. The last five verses of the book of Amos form an epilogue. I mentioned in my last message (Amos 9:1-10, which deals with the dispersion of Israel), that although the book of Amos is largely about God's judgment upon the nation of Israel (cf. 9:10), the book ends on a positive note (9:15).
2. In Amos 9:11, the prophet Amos looks way into the future – “In that day” – a reference to the day of the LORD.
3. The term refers to the regathering and restoration of Israel. Isaiah 11:11 says, “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.”
4. Zechariah 13:1 says, “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”
5. These prophecies have yet to be fulfilled. The future restoration of Israel is a major theme in both the OT and the NT. The apostle Paul, quoting the prophet Isaiah, said in Romans 11:26, “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”
6. The restoration of Israel did not happen under Zerubbabel, or Ezra, or Nehemiah. It did not happen when Christ came the first time.
7. You will recall the disciples asked our Lord, “Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6).
8. Our Lord did not say they were wrong in expecting a literal restoration of Israel. He said, “It is not for you to know the times or the seasons, which the Father hath put in his own power” (Acts 1:7).
9. And, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).
10. In other words, first there must be the church age. We are to evangelize the whole world. Then Christ will return. But before He establishes His millennial kingdom, and before He restores Israel, there will be the rapture, the tribulation, the emergence of the antichrist, and the battle of Armageddon.

I. THE DISPENSATIONAL INTERPRETATION

1. We do not have the time tonight to study dispensationalism. But I would like to point out that dispensationalism is distinguished by certain important

- principles. Two of them are:
- (1) There should be a clear distinction between God’s program for Israel and God’s program for the Church.
 - (2) There is a consistent and regular use of the literal principle of interpretation. The literal method of interpretation is very important.
2. Amos 9:11 says, “In that day will I raise up the tabernacle of David that is fallen...” We know what Amos means by “that day.”
 3. What does Amos mean by “the tabernacle of David”?
 4. Matthew Henry said, “God’s tabernacle is called the tabernacle of David because David desired and chose to dwell in God’s tabernacle for ever (Psalm 61:4).”
 5. John Phillips said, “The idea in Amos 9:11 seems to be that the fortunes of the royal house of David would fall, but God would rebuild it and restore its glory” (*Exploring the Minor Prophets*).
 6. This is an important Bible prophecy. Amos’ prophecy was referred to by James in Acts 15 (cf. Acts 15:13-18).
 7. The Scofield Bible says, “Dispensationally, this is the most important passage in the N.T. It gives the divine purpose for this age, and for the beginning of the next.”
 - (1) The taking out from among the Gentiles of a people for His name, the distinctive work of the present, or church-age. The church is the ecclesia--the ‘called-out assembly.’ Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out some.
 - (2) “After this (viz. the out-calling) I will return.” James quotes from [Amos 9:11, 12](#). The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfillment of the Davidic Covenant (e.g. [Isaiah 11:1, 10-12](#); [Jeremiah 23:5-8](#)).
 - (3) “And will build again the tabernacle of David,” i.e. re-establish the Davidic rule over Israel (II Samuel 7:8-17; Luke 1:31-33).
 - (4) “That the residue of men (Israelites) may seek after the Lord” (cf. Zechariah 12:7, 8; [13:1, 2](#)).
 - (5) “And all the Gentiles,” etc. (cf. [Micah 4:2](#); [Zechariah 8:21, 22](#)). This is also the order of [Romans 11:24-27](#).

8. To be literal, and to be consistent hermeneutically, we must conclude that the Bible teaches a literal restoration of Israel, including a restoration of David's throne (cf. Luke 1:31-33; Isa. 9:7; Jer. 30:7-11; Ezek. 37:21-28).

II. WE MUST REJECT THE ALLEGORICAL INTERPRETATION

1. Allegorical interpretation contrasts with the literal, grammatical-historical method. Allegorists seek a "spiritual meaning" behind the literal interpretation.
2. For example, allegorists teach that the NT church is "the tabernacle of David." Allegorizing Scripture is a dangerous way to interpret the Bible.
3. Harold Camping allegorizes Scripture and is now teaching that the world is coming to an end May 21, 2011. Before he said it would be in 1994. It seems to me that he has lost his mind.
4. Another popular allegorist is Hank Hanegraaff. He is not crazy like Camping but just as proud and haughty.
5. Hanegraaff criticizes Tim LaHaye's literal interpretation of Revelation 14:20 as a "literal-at-all-costs method of interpretation," and says, "Interpreting apocalyptic imagery in a woodenly literal sense inevitably leads to absurdity."
6. But it is Hanegraaff who is absurd. Revelation 14:20 (which describes the battle of Armageddon) is obviously talking about the judgment of God (cf. Rev. 14:19). There is no problem interpreting this prophecy literally.
7. Hanegraaff says, "Since it is difficult to imagine that the blood of Christ's enemies could create a literal river reaching as high as 'the horses' bridles for a distance of 1,600 stadia (furlongs)," LaHaye exercises extraordinary literary license." Note: about 176 miles.
8. Hanegraaff imagines that the blood in this passage is a symbol "of blood that flowed from Immanuel's veins."
9. Getting back to Amos' prophecy: King David's kingdom had fallen, but God will raise up the ruins. As I stated earlier, this was not accomplished in the regatherings under Zerubbabel (536 BC), Ezra (458 BC), or Nehemiah (445 BC).
10. The word "tabernacle" (Amos 9:11) could be translated "booth" or "tent," i.e., a temporary dwelling. The verse indicates a broken-down condition, but God has promised to restore it. He will "close up the breaches thereof," and "will raise up his ruins," and "will build it as in the days of old" (Amos 9:11).
11. Israel will be restored again, and will be the head of all the other nations (9:12; cf. Deut. 28:1, 2, 13).

III. THE PREMILLENNIAL INTERPRETATION

1. A literal interpretation is the premillennial interpretation. These prophecies will be fulfilled literally.

2. Israel will “possess the remnant of Edom, and of all the heathen” (9:12).
3. During the millennial kingdom, the heathen nations will be called by God’s name (9:12). That is why James quoted this Scripture at the Jerusalem council. He was emphasizing that it was always God’s intention to save Gentiles (cf. Acts 15:7-18).
4. Amos 9:13 says, “Behold, the days come, saith the LORD...” These verses describe the millennial kingdom. Cf. Joel 3:18, “And it shall come to pass in that day, that the mountains shall drop down new wine.”
5. Israel’s restoration will be permanent (Amos 9:15).

CONCLUSION:

1. Amos 9:15 says, “And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.”
2. God gave Israel their land. He scattered them because of their disobedience. He sent enemies to vex them because of their unbelief.
3. And He will restore them.
4. It does not matter what the USA says, or what the UN says, or what the EU says, or what the Muslims say, or what Russia says (cf. Ezekiel 38 & 39) – it only matters what God says.